



Lyonsville
Congregational
Church

SIXTIETH ANNIVERSARY

===== 1843-1903 =====



LYONSVILLE CONGREGATIONAL CHURCH

Historical Papers

READ AT THE

Sixtieth Anniversary Celebration

JUNE 23, 1903

Historical Sketch of Lyonsville Congregational Church, by Deacon Robert Vial, on the Sixtieth Anniversary of its Organization.

I have been appointed to write a history of this church from its organization to the present time. I feel entirely incompetent for the task, my bump of language is very small, and has not been cultivated, but you all know me well enough not to expect much.

In telling the story I desire to go back to the first settlement of the neighborhood, and the circumstances out of which the church grew, and follow up its history from that to this, its sixtieth anniversary.

What a joyful occasion it would be if all its members, those that have gone and those that are here, could today meet at the Bridal Supper.

On November 4, 1833, Joseph Vial, my father, left Elmira, N. Y., to come to Chicago. There were no railroads then; he came most of the way by stage, arriving in Chicago December 1st, being twenty-seven days on the road. He thought he would like to look through the State before locating. As there were no public conveyances, he tried all one day to hire a private one to take him to Peoria, but was unsuccessful. So he started on foot. The streams were frozen over, but not hard enough to bear his weight. He had to wade some streams, which were over three feet deep. He arrived in Peoria December 30th, and remained there until January 28, 1834. Finding a great deal of fever and ague there, he concluded to return to Chicago and locate as

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near to it as he could find good farming land. After looking around Chicago he came to this place February 7, 1834.

Two families were here before him—Elijah Wentworth and Edmund Polk. The warwhoop of the Indian had just ceased and the tomahawk laid down, for the Black Hawk war closed the year previous, but the red men were in large numbers, having one of their camping grounds in the forest now owned by Mr. Carrington. Indeed, in traveling about, the new comers met many more Indians than white men.

Father built a log cabin sixteen feet square. The next summer he sent for the family, and they arrived in Chicago July 28th. There had just been started a line of stages from Chicago to Peoria. We found the stage house to be a double log house. Father met us in Chicago, and brought us home with his team. Rufus Brown and family had moved from Chicago, and were living in father's cabin while he was building his own. So the two families lived in the little cabin and kept hotel.

There were no meetings or schools nearer than Chicago. Mr. Brown and family were members of the First Presbyterian church in Chicago. Father and mother joined there. The first record I find of any preaching is September 30, 1835. Elder Hinton preached in the evening. The next Sabbath Mr. Porter preached; I think it was Jeremiah Porter. After this, quite often, some minister would stop over Sunday and preach. April 21, 1839, the first prayer meeting was held with twenty persons present.

One Sunday morning about this time we boys wanted to go on the prairie to look after the cattle. Mother said to father, "We must have meetings Sunday or the children will neglect the Sabbath." So they consulted with Mr. Brown and Henry Carrington, Sr. Mr. Carrington was not a professing Christian at that time, but a man of more than ordinary ability and an extra good reader. He said that he could neither sing nor pray, but Mr. Brown could pray, and

Mr. Vial could sing, and he could read. He had a volume of Payson's sermons. So it was decided to hold meetings every Sunday in our house, as that was the most convenient for all, and have a sermon read when there was no one to preach.

Mr. Carrington was always there at the appointed time. I remember one Sabbath that there were no professing Christians there except women, and in those days it was not



LYONSVILLE CHURCH, INTERIOR.

thought proper for a woman to pray in public. Mr. Carrington read a prayer; then a sermon. At this time Mr. Carrington was about sixty years old. He soon after returned to Connecticut, joined the church, and remained a faithful member for thirty years.

In the spring of 1842 we commenced to have meetings from house to house at Rufus Brown's, Joseph Evans', John Yarwood's, Edmund Polk's, E. Wentworth's, and sometimes

at T. Doty's, Lyons. In February, 1843, E. E. Wells and Luther Rositer came here and assisted in a protracted meeting. There were twelve or fourteen conversions. At the close of the meetings it was decided to form a church. They were undecided whether to have it Presbyterian or Congregational. It was finally settled to have it a Congregational church at a meeting held May 14, 1843, in the new school house.

Rev. E. E. Wells presiding, the following persons formed themselves into a church of the Lord Jesus Christ of the Congregational faith and order, to be called the Congregational Church of Flag Creek (it was changed some years later to Lyonsville):

By letter from First Presbyterian Church, Chicago: Joseph Vial, Mrs. Joseph Vial, John Gilham, Rufus Brown, Mrs. Rufus Brown, Miss Cynthia Brown, Addison Brown.

Elijah Wentworth, from M. E. church; Mrs. Angeline Wentworth, from Union church, Joliet.

From Presbyterian church, Aberdeen, Scotland: Mrs. Susan McNaughton, Miss Mary McNaughton.

The following persons were then received by vote of the church:

Wm. H. Brown, Henry Carrington, Jr., Wm. E. Carrington, Samuel Vial, Robert Vial, Nathanael Vial.

Miss Martha Vial was a member of the Baptist church in Chicago, and was intending to join at that time, but was away on a visit, and did not join until a short time after, but has always been considered one of the original members, making eleven uniting by letter and seven received by vote on confession of faith, eighteen in all. Of these Mrs. Brown, Mr. and Mrs. Vial, Nathanael Vial, John Gilham, Deacon Wm. E. Carrington, Mrs. Blodgett, Mrs. Brown and Mrs. Martha Wells died, and are buried in this cemetery. Henry Carrington and Addison Brown died in California. Mr. and Mrs. Wentworth and Miss Mary McNaughton died, but I have not learned where.



THE PARSONAGE.

There are no charter members living now except two of those who were received by vote on confession, viz., Samuel Vial of the Congregational church, La Grange, and myself. I am the only one remaining in this church who united at the time the church was organized sixty years ago.

June 13, 1843, the church joined the Fox River Union. In 1858 it withdrew from the Fox River Union and joined the Chicago Association.

I find no church records from June 11, 1843, to July 5, 1852.

The following have served the church as pastors:

Rev. E. E. Wells for a few weeks after the church was formed; twenty-two members when he left.

Rev. Wm. Langdon, Nov. 8, 1843, for a short time.

Rev. John Downs, January 21, 1844, to April 21st.

Rev. Mr. French, January 15, 1845, to October, 1846.

Rev. Wm. Downs, November, 1846, to February, 1849.

No pastor for about two years.

Rev. Francis Leonard, June, 1851, to March, 1854; fourteen joined during his pastorate.

No pastor from March, 1854, to November, 1855.

Rev. Wm. Holmes, November, 1855, to October, 1856; six additions.

No pastor for two years, and no church records.

Rev. James G. Porter, from February, 1859, to January, 1863. During that time Daniel R. Miller came and assisted in a protracted meeting. Fifty-five joined the church.

Rufus B. Guild from Chicago Seminary, from February, 1863, to March 1864.

O. W. Fay from Seminary, March, 1864, to January, 1866. Two additions.

Rev. C. M. Sanders, from January, 1866, to January, 1868. Ordained April, 1867. During his pastorate twenty-seven united with the church.

Rev. L. S. Hand, from March, 1868, to January, 1870.

Ordained June, 1868. Three additions. There were quite a number of conversions, but they had not joined.

Rev. F. W. Bush, February, 1870, to November, 1872. Ordained May, 1871. Thirty-two additions.

Rev. J. C. Armstrong, February, 1873, to July, 1882. Ordained June, 1874. Fifty-six additions.

Rev. R. L. McCord, September, 1882, to July, 1886. Twenty-eight additions.

Rev. W. E. Sillence, August, 1886, to March, 1888. Seventeen additions. Mr. Sillence died in Chicago, and is buried in this cemetery.

Rev. F. S. Van Eps, April, 1888, to May, 1890. Seven additions.

Rev. James McAllister, June, 1890, to February, 1892. Three additions.

Rev. B. F. Sewell, March, 1892, to July 5, 1896. Sixteen additions.

Rev. F. P. Jolly, September, 1896, to June, 1899. Twenty-seven additions.

Rev. C. D. Borton, August 27, 1899, to the present time. Seventeen additions.

The whole number that has belonged to this church since its organization is, according to the records, 327.

On June 3, 1843, Rufus Brown and Wm. E. Carrington were ordained deacons. Mr. Brown moved to Chicago. Wm. E. Carrington died in 1851. James Craigmile and Amasa Grover were ordained. In April, 1856, Amasa Grover resigned, and Robert Vial was ordained. In 1879 Peter Craigmile was ordained.

The first trustees were elected in March, 1854, John Yarwood, Amasa Grover and Robert Vial. The present trustees are Joseph Vial, S. H. Holt and Eugene Vial.

In February, 1853, we began to think of building a church, and appointed a committee to select a location. They decided to locate on the Joliet road near the county

line. A subscription was circulated, and \$693 were pledged towards the building. As there was some dissatisfaction about the location there was nothing done for over a year. In the meantime the Methodists commenced to build their church, and all that did not belong to the Congregational church gave to them, and most of the members gave a part of what they had pledged for the Congregational church. That made it hard to raise funds to build ours. In March, 1854, it was decided to change the location to the present site, all acquiescing in it. The foundation was commenced with the understanding that there would be a basement, but there was so little pledged on the subscription that it was decided to give up the basement. This caused some dissatisfaction, and the work stopped for some time. Then it was commenced again and enclosed. We ran short of funds and applied to the Church Building Society, and received \$200, which enabled us to complete it. It was finally finished in 1858, at a cost of \$1,800, five years after we appointed the first committee.

For many years we were very much crippled for want of a parsonage. On the 4th of July, 1870, we had a public dinner to raise funds for it. Clearing \$186.55 so encouraged us that in August we appointed a committee and proceeded to build. It was finished in November, 1870, at a cost of \$1,838.70 for the building and \$125 for the lot, making a total cost of \$1,963.70.

The Young People's prayer meeting was started in 1883 and they thought that we needed a chapel. They offered to raise the funds and finish the building, free from debt. The church voted to let them build it. It was finished at a cost of \$420, including the furniture.

When the church was organized, May 14, 1843, it was voted that, as a standing rule of this church, we require of all who may unite with us a strict adherence to the principle of total abstinence from the use of intoxicating liquors

as a beverage. Although this has not been strictly complied with, the influence of the church has been for temperance. Some members who had used liquor all their lives have left it off entirely. I have never known of any of the original members nor their descendants breaking this rule.

Intemperance has been strongly fortified in the village of Lyons and our boys and young men had to pass through their camp in going to Chicago, and it is not strange that some got wounded in passing through. We have reason to be thankful that any escaped.

They tried to plant one of their batteries within a half mile of this church. They had a petition with a large number of signers asking for a license. As soon as we heard of it, Mr. Armstrong, our pastor at that time, and a few of the neighbors, went to the church and prayed that it might not be established. A remonstrance was circulated, a large majority thought the saloon was a nuisance, but were afraid of getting the ill will of the liquor party. A doctor in Lyons said he would like to sign the remonstrance but was afraid it would injure his practice. A merchant there said the same. A merchant in La Grange was asked to sign it, he said he had signed the petition. He was asked how he came to do that. He said that he would not like to have a saloon near him, but this was so far away that it would not affect him and he did not like to refuse them. A German minister at Summit, said that the saloon was a good thing; it brought business to a place. The result was that the man went on and got the frame up for his saloon. He was taken sick one night and died before morning. (His friends decided to bury him in our cemetery, but as it was unconsecrated ground no Catholic priest would officiate. They were therefore compelled to ask Mr. Armstrong to conduct his funeral.) His friends took the frame down and moved it away. A German Catholic said that Mr. Armstrong prayed it down.

This church has helped some in forming four Congregational churches. While Mr. Sanders was here he preached a part of the time at Hinsdale and as a result of his labors that church was organized. A number from our church joined there.

While Mr. Armstrong was here he labored at Western Springs and La Grange and largely through his efforts these two churches were organized. Four of our members joined at Western Springs. La Grange has about fifteen from this church.

Mr. Sillence organized the Mount Forest church while laboring here.

Although we owe a great deal to Mr. Armstrong, yet his labors here helped to prepare him for his larger work in the city.

One who was converted here, Samuel Shepherd, entered the ministry and has been a successful pastor in Chicago and elsewhere. One of our members helped him a little by signing his bonds when he went to Harvard, and when he ran short of funds there, loaned him \$100.

Three who were converted here and joined the church have entered large fields of usefulness. Arthur H. Armstrong is a prominent minister at Oak Park, James McCord, a medical missionary in Africa, and Mary McCord was, during her life, a missionary in Turkey.

On July 23, 1868, Mrs. Hand, our pastor's wife, organized the Ladies' Benevolent Society, which still lives and has done much valuable work.

I find no record of the Sabbath school prior to 1861, but there has been a school nearly all the time since the church was organized. It has always been well attended by parents and children, and has been more than self-sustaining. A large portion of the additions to the church have come from it.

When Mr. Armstrong's family were with us, Mrs.

Armstrong organized the Woman's Auxiliary to the W. B. M. I. and Miss Jennie Vial the Mission Band. The Woman's Missionary Society is still flourishing; it has contributed for several years about \$150 annually to missions. Mrs. McCord followed Mrs. Armstrong as leader of the Mission Band. For several years it had no permanent leader until Mrs. D. F. Craigmile took up the work. Under her efficient leadership it has grown constantly and was reported last year as third in the Chicago Association in benevolence. Last year the Young Ladies' Missionary Society was organized, an outgrowth of the Mission Band.

During the pastorate of Mr. Sillence, the young people formed a Christian Endeavor society which is still prosperous.

During the past three years we have raised \$1,000 for improvements on the church and parsonage.

We have not built up a large flourishing church, for the reason that we are back from the railroad. Our young people are continually going into the neighboring villages and to the West. Their places are being filled with foreigners, some of whom are a help to the church, but many attend their own churches if any.

Some of our members have gone to Wisconsin, Iowa, Kansas, Nebraska, Missouri, Colorado and California. The report we hear of them is good, they have been active members in churches and Sabbath schools.

We have often had hard struggling to pay the minister's salary and other bills, but our people have always been willing to take hold and lift when they find that we are getting behind. So though sometimes we have run behind during the year, every minister has had his full pay soon after its close. During the last three years we have paid our minister monthly.

We have been fortunate in having good ministers and our people have generally appreciated them. Although we

have had many changes the church has been loath to have the change.

This is but a meagre history of the events connected with this church during the last sixty years. It is a history of life, for a church situated back from the railroad, near three growing villages, which are continually drawing off its members must have some life or it could not exist here so long.

Sixtieth Anniversary of the Organization of the
Lyonsville Congregational Church. By
Rev. J. C. Armstrong, Pastor from Feb-
ruary 17th, 1873, to July, 1882.

Psalm 84:4. *Blessed are they that dwell in thy house ; they will be still praising thee.*

We celebrate today the sixtieth anniversary of the organization of this church. Like all beginnings of life, it began in weakness and grew through the years to independence and power. Its charter members came from the East. They had seen a star of better things for themselves and their children and seeing it they had journeyed westward by "prairie schooner" or boat or stage until they found cheap land and plenty of it, twelve to twenty-five miles southwest of Chicago, at that time called a large city, of 5,000 or 6,000 people. Everything was new and everything for comfort or for a bare existence had to be made, houses and barns and fences and roads and schools and churches. But the people were equal to it. They had brain and brawn and years before them in which to work out their destiny. There were fish in the river, prairie chickens and quail and deer in the prairies round about them, and better still, there was strength in the soil to bear wheat and oats and corn and vegetables. These resources said to them, "Come out and sow and gather what you need." There were few gray hairs or wrinkles to be seen. Young hands clasped young hands and young eyes looked into young eyes and said, "Come on and let us arise and take possession of this rich heritage

reserved from all past ages for us." If the diagonal roads became impassable twice each year, as they always did, the farmer prepared his wood for the summer or plowed his ground for crops if in the spring, or gathered his corn if in the fall to save it from the prairie chickens and the deer. His wants that could not be satisfied from his field and garden and his herds were few. He raised his own flour and potatoes and vegetables and cured his own meat. His cows



HINSDALE CONGREGATIONAL CHURCH

were pastured on the broad acres around him, common to all. His wife made most of his clothing and all of her own and all of her children's as well. And here with room to breathe and adjoining acres to join to his as fast as he could pay for them, he grew up with the country or rather made the country grow up into farms with houses and barns and stock and orchards all his own. And here too came his children healthy and happy images of himself.

The name Lyonsville came not from the fact that these

early settlers were lion-like as they needed to be and were too, but was taken from the name of the township called after an early settler, and as the postoffice had to be called something it was given to that office. Its local habitation for years was in the cabin of Joseph Vial, Sr., and later in the house of his son Robert, and still later in the home of Mr. N. S. Carrington.

The same sturdy people perceived that man does not live by bread alone, by satisfying the mere physical man, that in addition he must make provision for education for his children and also for religious wants for himself and his family.

The early records, as is so frequently true of our churches, are incomplete. The history of preliminary meetings of what prompted any movement looking toward a church organization is scant. There was a beginning however or there could have been no subsequent history, no preaching or conversions, and we would not be here today celebrating sixty years of labor accomplished.

Happily, Mr. Joseph Vial, the father of the two surviving members of the original eighteen, was thoughtful enough to keep a diary, from which we learn that a Presbyterian minister, Rev. E. E. Wells, held a series of revival meetings in the neighborhood, resulting in a number of conversions, and organized the church they called the Flag Creek Congregational church, the church choosing the denominational fellowship for itself. The first communion was celebrated June the 11th, 1843. Preaching services were held in the cabins of the settlers, mostly in that of Mr. Joseph Vial. The building, like all the early cabins, was of logs, and stood near the fence in Mr. Robert Vial's yard to the left of the walk as you approach the house.

A Mr. Rositer, a layman, and Rev. Wm. Langdon, preached during the year 1843, as did also Rev. John Downs. Mr. Hicks, the diary continues, preached March 24th on

“Giving Money.” Whether this discouraged Mr. Downs we are not told, but he resigned April 14th following. I presume that the year was 1844. Rev. Mr. French preached his first sermon in June, 1845, and began his labors as pastor in October of the same year.

March 10th, 1846, the question of a Sunday school was discussed, and on May the 24th the school and Bible class were organized.

Rev. Wm. Downs, brother of Mr. John Downs, began his labors as pastor in Feb., 1846, and continued until April, 1849, and was succeeded by a Mr. Grundy, a Methodist minister, who served until May 15th, 1851. Rev. Francis Leonard, of whom I shall speak more at length later, came next, beginning June 15th, 1851. In November, 1853, Mr. Leonard preached the funeral sermon of Mr. Joseph Vial, from whose diary I have been quoting. 1856 and '57 are blank in the State Minutes, from which most of the following figures have been gleaned. 1858 is marked “destitute.” This word was evidently a glimpse of new life. The church was destitute the two preceding years, but no one was sufficiently interested to say so, but now the State Registrar is notified that the church is “destitute.” In 1859 Rev. J. G. Porter took up the work. He was your pastor until the great civil war had been raging two years. Then in turn came R. B. Guild, O. W. Fay, C. M. Sanders, L. S. Hand, F. W. Bush, J. C. Armstrong, R. L. McCord, W. E. Sillence, F. S. VanEpps, Jas. McCallister, B. F. Sewell, F. P. Jolly, and last your present minister, C. D. Borton.

The charter members of the church were:

Mr. and Mrs. Henry Carrington, Wm. Carrington, Mr. and Mrs. Joseph Vial and their three children, Samuel, Robert and Nathanael, John Gillam, Margaret McNaughton, the wife later of Mr. Samuel Vial, Jane McNaughton, Mr. and Mrs. Rufus Brown and their children Cynthia, Addison and Elizabeth. Cynthia later becoming the wife of Mr.

Blodgett. Mr. and Mrs. Elijah Wentworth complete the list of charter members, and all of these, except our honored fathers and brothers, Samuel and Robert Vial, are looking down upon us today from the other world. Can you



LA GRANGE CONGREGATIONAL CHURCH

imagine they are saying to each other, "We are sorry that we organized that church?"

Rufus Brown and William Carrington were the first deacons and they were ordained. You do not elect from year to year as is customary with most of our churches. The method of inaugurating deacons as required by your

constitution I heartily believe in. It is scriptural and wholesome. I wish it were practiced by all our churches.

In 1853 the Chicago Association was organized, but you chose to unite with the Fox River Union, which up to 1853 included all the churches of our order in the north half of the State and had twenty-seven churches in all. In 1858 you united with the Chicago Association, which had but fifteen. It now has 107.

As already remarked, you held services in your homes and later in the school house on the hill near where Mr. J. D. Beckett's gate now is, and later in the Methodist church half a mile east. In 1857 you began agitating the question of a church building, and as a prerequisite, a site on which to place it. Rather, I should say, you reopened the question discussed some time previously as to a location. You decided at one time to build on the county line west of the present site. While there was some disagreement as to the best location, happily the present site was chosen at the intersection of two roads and as nearly central as possible. If there were unkind words spoken or harsh feelings stirred up, like the dismal voices of the darkness, the day dawned later and these sounds were stilled in the glory of the day. And here during all these subsequent years the families of the neighborhood have met in loving fellowship and God has met with them, and more than they can ever realize in this life "the angel of His presence has saved them." This house has stood here for these years calling aloud, "Let him that lacketh wisdom, that is faint and ready to perish, or has wandered away or that needeth comfort, let him come and seek and find that which his soul needeth." Here this church has stood as the most profitable business enterprise in the neighborhood. It has paid the largest dividends and has cost the least of all your investments. This life saving, life developing station has been making its daily and weekly contributions to the building of character, the most precious

of all commodities. This building, or so much of it as you constructed at first, cost you not quite \$2,000. It had no spire and there was no certain abiding place for the minister. The commodious parsonage was built during the pastorate of Mr. Bush. The spire was added while the speaker was your minister. It was during this pastorate that the Methodist church building on the hill to the east was purchased by members of this church organized as a stock company. The name of the organization was "The Lyonsville Athenæum." The cost of the ground and building was \$200. The building was used occasionally for lectures and entertainments. Later it was sold at public sale and the stockholders thereby reimbursed for their venture.

If the horses could speak they would vote thanks to Mr. McCord for their sheds. The convenient chapel in the rear of this room was also built during the pastorate of Mr. McCord, the young people raising most of the money. Other improvements were made from time to time in painting, renewing steps or about the parsonage to preserve your property and to make your pastors more comfortable. All that you have ever given for this purpose or in any other way to maintain public worship in this or in any other community is duly recorded in the books of Him who knows all hearts and who will not forget your work and your labors of love.

Among your early ministers the name of Francis Leonard deserves a moment's notice. Possibly not more than three or four in the parish remember him. He was a very devout and conscientious man, and has long since crossed over the river that divides the here from the yonder. Possibly he was too anxious to pray *with* his people, but I am sure no one who ever knew him is sorry that he used to pray *for* his people. He was a good man of pure and lofty ideals.

Many gracious revivals of religion have been experi-

enced in these years. Almost all your ministers enjoyed the inestimable privilege of participating in them and those who were here any length of time were permitted to see more than one such harvest time. The largest number gathered into the church in any one year, according to the State minutes, was under the leadership of Mr. Porter.

Thirty-three were added in 1861 under his leadership, thirty-two of the number joining on confession of faith. The



WESTERN SPRINGS CONGREGATIONAL CHURCH

next largest number gathered in a single year was in 1867 when twenty-five were added, twenty-four of the number on confession. This revival under Mr. Sanders was in one respect unlike revivals almost always in recent years. Like the river Jordan in olden times that overflowed all its banks in harvest time, so this awakening came while you were harvesting your hay, illustrating what is so often illustrated, that God is ready wherever and whenever His people are.

The Lord's time is always when His people are willing. Mr. Sanders was one of the most genial and sympathetic of pastors. He built a very fine church in Cheyenne, Colo., and served the National Home Missionary Society as Superintendent of Home Missions in Colorado for several years. He fell asleep within two or three years in the house of his brother in New York. His wife, an invalid when he preached in this parish, and his only child, a daughter, now in poor health, reside in Marseilles, in this state, the field of his last labors.

Twenty were added in 1872 when Mr. Bush was your minister, nineteen on confession. Mr. Bush is still in active ministry. He has had revivals in several fields in which he has labored since leaving you.

Seventeen were added under the labors of Mr. McCord, a good and true man. Sixteen joined under Mr. VanEpps and a like number under Mr. Sewell in a single year. The longest pastorate was that of the speaker. He came to you in February, 1873, and left you to take up City Mission work in August, 1882. The largest number added in any one pastorate was in those years, fifty-one uniting, thirty-eight of the number joining on confession, and was due no doubt to the length of the pastorate and not to any special merit above others who have filled your pulpit. By reason of the length of the service and the further fact that his new field of labor has been near you he has attended more funerals than any other minister who has served you. 163 men, women and children have died in this parish in these thirty years and I have been called upon to officiate on eighty-seven occasions as you have laid away your dead in the cemetery near by. All the ministers who served you previous to 1861 rest from their labors and five of those who were your pastors subsequently, namely, Leonard, Guild, Porter, Sanders and Sillence.

I must not open afresh wounds that have been deep and

sorrows that have been somewhat healed in time. I shall mention but two of those whose faces come back to us across the years. Grandma Gee, who was so kindly cared for in the home of Mr. Robert Vial, came to her end in a way that the friends who stood around her bed will never forget. She seemed gone and as they were about to say, "the end has come," she suddenly opened her eyes and looked up intently for a full minute as though she saw some remarkable form, possibly an angel, and why not? "Are they not all ministering spirits sent forth to minister to them that shall be heirs of salvation?" Angels are surely around about us. Then she calmly closed her eyes and ceased to breathe.

When Grandma Yarwood's end came she was sitting in her easy chair knitting and at the same time telling her grandchildren some little incident of her early life. She paused in the middle of the story to pick up something that had slipped from her lap to the carpet and instantly the horses and chariot from the other world were at her side separating her from her grandchildren and they carried her away to the land of perpetual youth and abundant life. It was said at her funeral: "Children, you can ask grandma to complete that story when you find her on the other side." We are reminded today that two of those children and their mother have gone since that funeral to join grandma.

Let us turn from this not altogether sad line of thought to the parsonage. The wives of your pastors surely deserve a passing thought. It is customary in man's method of keeping records to say, "When this man was the pastor," and "When that man was preaching," this or that was accomplished, but in the minutes as the Judge of all the earth is keeping them, the record will surely be different. He knows "What workman wrought each rib of steel," and "In what a forge and in what a heat was made the anchor of each hope," in any heart or home in the parish, whether the

ministrations of the pastor changed the whole current of some precious life or whether it was the wife in the parsonage that was responsible for the great deed. We can not tell, of course, what might have been if these devoted women had not labored with us in the Gospel, bearing with stout hearts and loving hands their full share of the heat and burden and anxiety of all this work. If the deacons and other officers of the church have been the Aarons as they have been, the pastors' wives have been the Hurs, holding up their hands. And as in that olden time so now when the officers and wives of the leaders fail them the battle is lost.

Out of the parsonage have gone three ministers. Mr. Guild's son is the pastor of the Leavitt Street Church in Chicago, Arthur H. Armstrong is serving the Third Church, Oak Park, and Mr. Bush's son has just graduated from our Seminary and has gone to a church in Michigan. Mr. McCord's second oldest son is a Medical missionary in Africa and his only daughter was a missionary in Turkey until failing health compelled her to return that she might die among friends in her own land. One family produced a minister, that of Mr. Shepherd, who is now serving an important church in Kansas.

I should speak also of the service rendered by this parish to the country in the great civil war. The response for volunteers to preserve our Union was surprisingly large. No less than seventy-two men turned their backs upon their loved ones and their homes, to enter the army of the United States to put down the great rebellion. The list of their names deserves mention in these records, and they will be found elsewhere. Capt. Hiram McClintock fell in front of Vicksburg. A headstone in our cemetery recalls him to memory. His body lies in the South near where he gave up his life for our country. Funeral services were held in this church, as many of the older people present will remember, for five of your dead soldiers on a single Sunday. It cost

you something to save our land for freedom in her onward march to greatness.

Another service rendered by this church to the kingdom of God has been that of loaning your ministers to build up churches round about you. Mr. Sanders aided in the formation of the Hinsdale Church. The speaker supplied preaching and was permitted in time the privilege of forming the churches of Lyons, LaGrange and Western Springs. Mr. Sillence was instrumental in organizing the church at Mount Forest.

The following figures will show, as far as figures will show them, what this church and the five churches she has fostered have accomplished since their organization:

CHURCHES.	Pres.	Mem.	S. S.	Con.	Record of 60 years.			Home Ex.
					Let.	Tot.	Ben.	
Lyonsville.....	116	120	234	106	342	\$6,425	\$ 45,839	
Lyons.....			18	9	27		250	
Mount Forest.....	25	22	50	15	65	16	2,036	
LaGrange	331	328	194	367	561	28,090	88,813	
Western Springs.....	82	110	70	89	159	2,472	21,189	
Hinsdale.....	275	280	198	255	453	66,046	100,573	
Total.. ..	829	860	766	841	1,607	103,059	\$258,700	

These figures do not include expenses and additions since last January. They would need to be increased by sixty or more additions to membership and \$3,500 for benevolence and \$5,000 for home expenses.

To these figures we need to add the grandchildren of this church the missions carried on by the LaGrange Church at Gary on the Drainage Canal and a still larger mission at the Summit, also a child of LaGrange, with a house and lot for its use.

Hinsdale has aided in forming two churches, that at Clarendon Hills and the Swedish Evangelical Bethel at Hinsdale. These four missions have property worth \$9,000 and a total membership of 110, and 300 Sunday school children.

It should be said further that the average rate of expense and results of labor of this church and the churches it has fostered as judged by the past three years indicates that each year they will add from sixty to seventy-five to their membership and contribute over \$7,000 for benevolence and pay out more than \$10,000 for their home expenses. And as these fine residence suburbs grow, as they are bound



MOUNT FOREST CONGREGATIONAL CHURCH

to do, these figures will be greatly increased in the coming years.

Let me call attention to one interesting fact in the history of the work of the mother church. While her children have outgrown her in size and equipment she still leads them all not only in the relative number received on confession of faith as compared with those who have come by letter but actually, LaGrange having received since her

organization, 198 by confession, and Hinsdale, 194, and the mother church, 236.

Now it may be asked respecting the money that the mother church and her children have given in these years, to-wit: \$103,052 for benevolence and \$258,600 for church expenses, to what purpose is this waste? Would it not have been wiser to have expended this large sum of money in buying more land, erecting better houses, larger barns, and for carpets and pictures and cattle and hogs? Yes, if man is only an animal, or if he could live here forever, having no future. But neither of these suppositions is true. He can not stay here. He continues to grow old and death is ahead of him and the judgment and God. Furthermore he is conscious of his great Father's presence trying to make him return to the Father's house and its plenty. No matter where we go nor how far we wander something tells us "There is bread enough and to spare in my father's house," "I am starving here. I need the sheltering care of one stronger than old age and sickness and death." "Blessed are they that dwell in thy house," because the nature that each one possesses thrives on that which the house stands for, and that, which this house brings it. Its lessons of purity, of gentleness, of discipline, of real worth, of manliness and of womanliness finds the soil it needs in each soul in which to grow. The animal is of the earth earthy. The man wants an eternal home. No reward this side of heaven can satisfy him. He is a plant requiring forever for his development. To what purpose is this waste? It is not waste. It is money put to the exchangers. It is seeding for eternity. A man in this audience signed the bond of a young man in college and loaned him money enabling him to prepare himself for the Gospel ministry, and today he is preaching the Gospel to listening souls in a distant state. Other boys have gone from the influences of this church into the ministry. Your own sons and daughters have come with you to

this same sanctuary and have been moulded for life and armed thereby for temptation and for all that is worth while and against all that is evil. Who can measure such beneficence? All future ages must feel the throb of the life begotten and nourished in the church. No man or woman can lay at the door of this church his or her downfall. All have been taught lessons of sobriety, of citizenship in the heavenly kingdom, of noble manhood and womanhood. The church in its various appointments, its prayer meetings, its Sunday school, its Christian Endeavor meetings, its mothers' meetings and its missionary meetings have stood for the choicest things there is in us. Grand and beautiful manhood and womanhood have been cultivated through these years. No expenditure in this neighborhood has been so wise, so profitable or has produced a richer harvest than this, and further, you are only beginning to reap. The harvest is everlasting. When death threatened, you came here for shelter. When sickness invaded the home the thought of God that you had learned here came to mind. When accidents came, and they did come, when you thought the loved ones were slipping away from you, your soul's anchor clung to this house and what it stood for. In this room come thronging back upon us the sweet little faces of our children as they stood up tremblingly or held up their hands and said thereby "pray for us." And here the older ones stood up in the same meetings and said, "I want to be numbered with the people of God." You remember it. You will never forget it. Here too you brought your children for baptism and here also you gathered in tears to look for the last time upon the white faces of your dead whom God had called away.

Here in these later years the Christian Endeavor Society has gathered, having the opportunity they needed to live and grow as they studied mission work and become acquainted with the world's need and the great church leaders. And here they have laid upon their hearts respon-

sibility for world wide evangelism. All of these things are the sacred functions of a Christian church. Not to know this is not to know what manner of spirits we are of. All that is worth while this church has stood for, during these three-score years.

"They shall prosper that love thee," says the Psalmist. In what way? In every way, in body, soul and spirit. Have these people come here in vain? Have they sat in these pews for all these years for nothing? By no means. They have come here for spiritual refreshment. Their eyes have been opened, their ears have been unstopped, their feet have been shod afresh with a preparation of the Gospel of peace. The voices of the other world have sounded in their ears and they have gone away strengthened for their weekly duties.

Standing now a moment and glancing backward we recall the past scenes that cluster around this church, this center of social ties, this wellspring of family and neighborhood life. The friends and kinspeople are recalled. We think of the greetings of those who have preceded us. We remember the tones of their voices, the glance of their eyes, and their hand clasps, and their parting words. Then we turn and look ahead and ask ourselves what of the future? What is to come to this dear old church? Shall it be deserted by and by like a shell on the seashore once occupied but now vacant?

I remember something of your fears thirty years ago, when we came among you. You spoke then of your anxiety. There were houses then vacant or occupied by people of other faiths than yours where your members had once lived. But since that time your church has numbered half of her history in years. You have become the mother of three children and four grandchildren. Your gifts for the kingdom of God have gone into the city and country and to the end of the world. Of the \$6,435 you have given for the great cause of missions, \$5,851, or eight-ninths of it, have been con-

tributed in these thirty years. And the children you have fostered since that time have given with your donation \$36,428 for work outside their homes and \$145,397 for home expenses. 425 people have been gathered on confession of faith and 629 by letter. And in addition to all this has been the Christian nurture of yourselves and your children. When some one will tell us the worth of a single soul then may we form some conception of the value of these thirty years of labor.

There is no occasion to be alarmed about the future of this church. Your children and children's children will need it, and as long as they need it they will come to it and sit within its hallowed walls and grow beautiful under its benign influences. As each generation grows tired of the race of life and goes away to the eternal home their children and friends will fold their hands and close their eyes and lay their forms in the hallowed cemetery by the side of those who have preceded them. And when needed no longer, and not till then, will these sacred walls cease to echo with the voices of God's children, singing their happy songs and presenting their arguments for blessings before their great and glorious Redeemer. Mighty and holy art thou, King of kings and Lord of lords. Thou hast made us and we are thine. Unto thee, oh God, be glory and power and majesty and dominion, world without end. Amen.



THE GRANDCHILDREN OF LYONSVILLE CHURCH

Gary Mission of La Grange Church.
 Swedish Mission of Hinsdale Church.

Clarendon Hills Mission of Hinsdale Church.
 Summit Mission of La Grange Church.

Church Roll.

1843.

Joseph Vial. L
 Mrs. Joseph Vial. L.
 Rufus Brown. L.
 Mrs. Rufus Brown. L.
 Cynthia Brown. L.
 John Gillam. L.
 Mrs. Susan McNaughton. L.
 Mary McNaughton. L.
 Mrs. Angelina Wentworth. L.
 Elijah Wentworth. L.
 Martha Vial. L.
 William H. Brown. C.
 Samuel Vial. C.
 Robert Vial. C.
 Nathanael Vial. C.
 William E. Carrington. C.
 Henry Carrington. C.
 Mrs. Gabrilla Carrington. C.
 Margaret McNaughton. L.
 Jane McNaughton. L.

1851.

Mrs. Lois Leonard. L.

1852.

John Robinson Yarwood. C.
 Elizabeth Eleanor Yarwood (Craig-
 mile). C.
 James Craigmile. C.
 Mary Delight Craigmile. C.
 Peter Craigmile. C.
 Nathan Starr Carrington. C.
 Laura Carrington. C.
 James William Brenton. C.
 Amasa Grover. C.
 Harriet Elizabeth Grover. C.

1853.

Andrew Henry. L.
 Eliza Baldwin Henry. L.

1856.

Justin L. Grover. L.
 Mrs. A. C. Grover. L.
 Alexander Craigmile. C.
 Mrs. Jane Craigmile. C.
 Donald Mackintosh. C.
 Mrs. Susan Mackintosh. C.

1859.

Charles Craigmile. L.
 Mrs. Mary Craigmile. L.
 David Craigmile. C.
 John Clark. C.
 Jane Clark. C.
 Orlin C. Grover. C.
 John Brockman. C.
 Lydia Gladen. C.
 John Harrison. C.
 Mrs. Jane Harrison. C.
 John M. Wells. L.
 Mrs. Laura Serepta Wells. L.
 Thomas Clark. L.
 Mrs. Margaret Clark. L.
 Samuel Shepard. C.
 Mrs. Mary Shepard. C.
 Mary Jane Leonard. C.
 Mrs. Sarah Grover. C.
 George Wilson. L.
 Mrs. Mary Wilson. L.

1860.

Mrs. Anna Gee. C.

1861.

Leonard Grover. C.
 William Grover. C.
 William Craigmile. C.
 Susan Carrington. C.
 Elizabeth Carrington. C.
 Mary Carrington (Wilson). C.
 Laura Matilda Grover (Clarkson). C.
 Elizabeth Leonard (Bircham). C.
 Emma Leonard (Matthews). C.

Ann Leonard (Thompson). C.
 Sarah Craigmile (Leonard). C.
 Nancy Harrison (Craigmile). C.
 Sarah North. C.
 Gertrude Vial. L.
 Mary Woodruff. C.
 Catharine Welles. C.
 Mrs. Richard Gee. C.
 Mrs. Elizabeth Briggs. C.
 Mrs. Mary Jane Polk. C.
 Edward Vial. C.
 Mrs. Martha Stephenson. C.
 Robert P. Bielby. C.
 John Henry Masterson. C.
 Wesley Polk. C.
 Benjamin Stephenson. C.
 Henry Newby. C.
 Henry H. Polk. C.
 Mrs. Henry H. Polk. C.
 John Y. Cogswell. C.
 Jacob Gates. L.
 Charlotte Francis Hopkins. C.

1862.

Henry Tate. L.
 Mrs. Henry Tate. L.
 Dr. Benjamin Lodge. L.

1864.

Mary Ann Shepard. C.

1865.

Annie Craigmile (Kimbal). C.
 Christena Wilson (Bielby). C.

1866.

William Dennis. C.
 Joseph Hooker. C.
 George R. Chessman. C.
 Elizabeth Wilson (Dodge). C.
 Clara Maria Polk (Craigmile). C.
 Margaret Harrison (Mitchell). C.
 Mrs. Martha H. Chessman. L.
 Mrs. Sarah McCreeth. L.
 Mrs. Ellen Vial. L.
 Jane Vial. L.
 Mrs. Susan Dennis. C.
 Susan Dennis. C.
 William E. Craigmile. C.
 John R. Craigmile. C.
 Alexander Craigmile. C.
 James Craigmile. C.

Peter Craigmile. C.
 George Vial. C.
 Joseph Vial. C.
 Harrison Polk. C.
 John H. Craigmile. C.
 John Leonard. C.
 Lillie Stephenson. C.
 Louisa Vial (Durland). C.



ROBERT VIAL.

One of the two surviving charter members.

1867.

Clarendon M. Sanders. C.
 George Craigmile. L.

1868.

J. L. Wells. L.
 Leroy S. Hand. L.
 Mrs. Lydia Hand. L.

1870.

Mrs. Mary R. Vial. L.
 Rev. Frederick W. Bush. L.
 Mrs. Laura E. Bush. L.
 Mrs. Wilson McClintock. C.

Margaret McClintock. C.
Mrs. Lydia A. Henry (Howland). C.

1871.

George Milne. L.
Christina Milne. L.
Anna Shepherd (Milne). C.

1872.

Mrs. Anna Cooper. C.
William Cooper. C.
Edwin Cooper. C.
Robert Cooper. C.
Hannah I. Henry (Brooks). C.
Isabella B. Craigmile. C.
Agnes Ann Harrison (Wilson). C.
Mary Jane Harrison (Craigmile). C.
Ella E. Polk (Henry). C.
Carrie D. Craigmile (Vial). C.
James Craigmile. C.
William Wilson. C.
Charles Craigmile. C.
John G. Harrison. C.
Fannie J. Henry (Kidston). C.
Elizabeth E. Craigmile (Whitson). C.
William B. Henry. C.
William J. Harrison. C.
Alexander Milne. L.
Jas. Walker. C.
Hellen Walker. C.
Mary L. Vial (Craigmile). C.
Anna L. Wells (Philbrick). C.

1873.

Julius C. Armstrong. L.
Mrs. Hattie V. Armstrong. L.
James White. L.
Margaret White. L.
Agnes White. L.
Isabella White. L.

1874.

Lucella E. Johnson (Henry). C.

1875.

Mrs. Emma F. Vial. L.
William Henry Carrington. C.
Laura Loriania Carrington. C.
Edward Butler Carrington. C.
Edmund R. Vial. C.
Frederick K. Vial. C.

Lizzie Craigmile (Payne). C.
Jennie Craigmile. C.
William E. Jayne. C.
Elizabeth Jayne. C.
Jennie Bruce. C.
Peter Milligan. C.

1876.

Mrs. Agnes Carter. L.
Mrs. Delight S. Yarwood. L.

1877.

Mary E. Craigmile. C.
Lois Daily. C.
Eddie Polk. C.
Arthur H. Armstrong. C.
Arthur Conner. C.
Adaline Augusta Hoyt. C.
Elizabeth Ann Hastings. C.
John A. Mitchel. C.

1878.

Marshal Ney Armstrong. C.

1879.

Hattie Maria Hoyt (Vial). C.
David Craigmile. C.
Eugene Vial. C.
Dorinda S. Daily. C.
Agnes Augusta Savage (Denney). C.
Adelia Savage (Wolcott). C.
Etta Maria Miller. C.
John G. Craigmile. C.
Herbert G. Crowder. C.
Eliza S. Low (Saul). L.

1880.

Mrs. Harriet Durland. L.
Mrs. Ella Durland. C.

1881.

Enos Holt. L.

1882.

Clara Cooper (Harrison). C.
Fannie Craigmile (Vial). C.
Sarah Craigmile. C.
Francis Craigmile. C.
Mark Craigmile. C.
Annie Armstrong. C.

George Cooper. C.
Nellie Miller. C.

1883.

Rev. Robert L. McCord. L.
Mrs. H. H. McCord. L.
Bernard McArdle. C.
Mary Alice Drew. C.
Mary Elenor McCord. C.
Joel H. McCord. C.
James R. McCord. C.

1884.

Mary Olive McCord. L.
Mary Louisa Holt (Craigmile). L.
Harriet E. Grover. C.
Dusenbery Durland. C.
Mrs. Amy Ruffles. C.
Rose M. Ruffles. C.
Amasa Grover. C.
Delbert Blodgett. C.
Isaac Bielby. C.
George Bielby. C.
Alfred J. Ruffles. C.
William R. Ruffles. C.
Cora Polk (Nethington). C.
Lizzie C. Jayne (Waterous). C.

1885.

Elbert Barrows. L.
Edward Barrows. L.
Ella Belle Barrows. L.
Lucy Barrows. L.
Adaline A. Hoyt. L.

1886.

Christina Craigmile (Walker). L.
Rev. William E. Sillence. L.
Mrs. Arabella L. Sillence. L.

1887.

Mead A. Kelsey. L.
Louisa Perrott (Barrows). C.
Lotte Perrott (Craigmile). C.
Jessie Grover. C.
Nellie Craigmile (Vial). C.
Estella Bielby. C.
Robert C. Vial. C.
Bernie McClintock. C.
Mrs. Augusta McClintock. C.
John Maxted. L.

Elizabeth Ann Maxted. L.
Hilda O. Johnson. C.
Cora Marshall (Grover). C.
Mrs. R. R. Campbell. C.

1889.

Amy Ethel Ruffles. C.
Amelia Mary Haff. C.



SAMUEL VIAL.

One of the two surviving charter members.

Alice Mildred Vial. C.
Esther Ann Craigmile. C.
Margarett Ruth Craigmile. C.
Nellie Perrott (Craigmile). C.
Jennie Craigmile. L.

1890.

Rev. James McAllister. L.
Mrs. Mary McAllister. L.

1891.

Mrs. Aggie Polk. L.



THE CHURCH FROM THE CEMETERY

